



Rulings regarding whistling



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

سيٽي بجانے کے احكام

Seeti bajanay kay Ahkam

Rulings regarding whistling whistle

THIS booklet was presented by Al-Madinah-tul-‘Ilmiyyah in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Rulings regarding whistling whistle

The English translation of ‘Seeti Bajanay kay ahkam’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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Rulings regarding whistling whistle¹

Du'a of 'Attar

O Allah Almighty! Whoever reads or listens to the 18-page booklet '**Rulings regarding whistling whistle**', bless him with an understanding of religious rulings and forgive him without accountability.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Recite Salat upon me in abundance, no doubt, your recitation of Salat upon me is forgiveness for your sins.' (*Tareekh Ibn-e-'Asakir*, vol. 61, 381, *Raqm* 7812, *Hadees* 12661)

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ This booklet is a written record of the Madani Muzakarah conducted on 5th Rabi'-ul-Awwal 1441 AH, corresponding to 2nd December 2019, in Faizan-e-Madinah, Karachi, which has been compiled by the sub-department of Al-Madina-tul-'Ilmiyyah, 'Faizan-e-Madani Muzakarah'.

Different cases of whistling and rulings regarding them

Question: We often tend to whistle whilst joking around or during normal chit chat. Please guide us in this regard?

Answer: There are different cases of whistling. For example, the police at times uses a whistle to settle and order the traffic, or whistle is used for similar kinds of other needs. So, to blow a whistle when required is permissible. (*Bahar-e-Shari'at, vol. 3, p. 511, part 16 derived from*)

(On this occasion, the honourable Mufti sitting next to Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** said:) When announcing the end of a working day in some factories, a whistle is blown. This is also permissible. Nevertheless, to whistle whilst behaving frivolously, which is generally called flippancy, is not allowed. (*Bahar-e-Shari'at, vol. 3, pp. 510-511, part 16 derived from*)

(Upon this, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** said:) ‘A respectable man will not even think of whistling frivolously nor does he know how to whistle either. Whistles can also be blown using ones hand, and that too can only be done by an experienced person, not an ordinary person. And he should not even attempt to whistle, as why should a person attempt a sin? Wellbeing for a person lies in the fact that he does not attempt to whistle, because if he succeeds in whistling, then he will start having the thrill to do so. Just like the one who can dance has the passion to dance as well, but the one who cannot dance stays safe from it.

Anyhow, on the topic of blowing a whistle, it is stated in *Bahar-e-Shari'at*, vol. 3, p. 511: 'It is permissible to blow a whistle with the purpose of waking up or warning people. As when the public baths open, a whistle is blown to make people aware that it is now open. Similarly, drums are beaten in some cities during the month of Ramadan-ul-Mubarak when the time of *Sahari* starts. The purpose behind this is to wake people up to eat the *Sahari* meal and make them aware that there is still time remaining for *Sahari*. These are permissible cases [for blowing a whistle] as it does not fall in the category of frivolity.'

A one-sided drum is called a *Naqarah*. For example, if a glass etc., is covered with leather from one side, then it will be called a *Naqarah* (one-sided drum); and if the leather is covered on the opposite side also, then it will be called a drum.

However, due to electronic systems being prevalent all around, the *Naqarah* would now rarely be in use. Anyhow, if the *Naqarah* is not played the way music is played and is used to wake people up for *Sahari* and informing them that the time of *Sahari* has started, or to inform them that there is still time remaining for *Sahari*, then playing *Naqarah* in these cases is permissible.

'Likewise, a whistle is blown to mark the beginning and end of a working day at a factory. This blowing of whistle is permissible as it is not intended for frivolity, rather, it is to

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inform people. Similarly, the whistle of a train is also blown with the same purpose of informing people that the train is about to leave, or there is a similar kind of genuine purpose behind it. This is also permissible.’ (*Durr-e-Mukhtar Ma’ Rad-ul-Muhtar*, vol. 9, pp. 578-579, derived form – *Bahar-e-Shari’at*, vol. 3, p. 511, part 16)

How is it to whistle to fly pigeons?

Question: Pigeons are flown in cities and villages during the evening time. How is it to whistle in this case?

Answer: If one whistles to fend off birds from ruining crops, then this is also a need; hence this also falls in the category of being permissible. As for to whistle to make pigeons fly, they do not do so to make them fly, rather they do so to distress them. Those who fly pigeons do not let them land; they tire and starve them. To the extent that at times, pigeons fall to the ground starving from hunger. So, distressing pigeons in this way is Haraam.

‘Pigeon keepers train their pigeons to fly and flock with other pigeons, trapping them and bringing them to their keeper. Those pigeon keepers then catch those pigeons too. Whereas, to claim possession on someone else’s pigeons in this way is Haraam.’ (*Durr-e-Mukhtar*, vol. 8, p. 229, derived from – *Bahar-e-Shari’at*, vol. 2, p. 947, part 12)

Remember! If you use a pigeon for the purpose of stealing, then you will be a sinner and worthy of hell. Since flying a pigeon in this manner is an act of sin, hence, to whistle for it would also be for an act of sin. Therefore, this will be an additional sin.¹

Is it a condition to complete Dars-e-Nizami to become a scholar?

Question: Is it mandatory to do Dars-e-Nizami in order to become a scholar?²

Answer: It is not a condition to do Dars-e-Nizami to become a scholar, and neither is it sufficient. Nevertheless, it is a great means to becoming a scholar. Someone acquiring the degree of

¹ It is stated in a Hadees: Three things are gambling: (1). Betting, (2). Throwing small arrows and gambling, and (3). Flying pigeons while whistling. (*Kanz-ul-Ummal, juzz 15, vol. 8, p. 94, Hadees 40632*)

A'la Hadrat, Imam Ahmad Raza Khan رحمته اللہ علیہ states: 'Keeping pigeons is permissible, provided that it is merely for comforting oneself and it does not lead to any impermissible action. And if a person flies pigeons from the roof such that he casts gaze at Muslim women, or he throws pebbles to fly them which breaks someone's window or hurts someone, or if a person (unlawfully) captures other peoples' pigeons, or he makes them fly all day long keeping them hungry and does not let them come down when they want to come down, all these forms of keeping pigeons are Haraam. (*Ahkam-e-Shari'at, p. 38*)

² This question has been put in by the department 'Faizan-e-Madani Muzakarah', whereas, the answer is provided by Ameer-e-Ahl-e-Sunnat داعية بركاتهم العالیه (Department Faizan-e-Madani Muzakarah)

Dars-e-Nizami does not ascertain that he has also become a complete scholar, because hundred percent of obligatory branches of knowledge are not taught in Dars-e-Nizami. Moreover, the Dars-e-Nizami course, i.e. the scholar course, keeps getting shortened. There was a time when the Dars-e-Nizami (Scholar course) would take perhaps 16 years to complete. It then shortened to a period of 10 years, then 8 years which lasted for quite some time; but now it has become 6 years for Islamic brothers and 5 years for Islamic sisters. Bearing in mind that the course duration has collectively been shortened because people do not enrol for all those years. Many books have been taken out of Dars-e-Nizami, to the extent that the Persian language was thought to be a compulsory subject which has also been taken out. This way, many things have been taken out so that people are somehow persuaded to do Dars-e-Nizami, as doing it (in this way) is a million times better than not doing it at all.

Way of safeguarding faith

Question: In today's turbulent times, how can one safeguard his faith?¹

¹ This question has been put in by the department 'Faizan-e-Madani Muzakarah', whereas, the answer is provided by Ameer-e-Ahl-e-Sunnat **داعية بركاتك يوم العالمة** (Department Faizan-e-Madani Muzakarah)

Answer: The matters now a days are very delicate and to safeguard one's faith is a struggle. We have been born in a Muslim household, but it does not necessities that we will be placed in the grave as a Muslim as well. There are references in the Hadees regarding the following: 'A time will come when a man will be a believer in the morning and a non-believer in the evening, and a believer in the evening and a non-believer in the morning.' (*Muslim, p. 69, Hadees 313*)

It would be so difficult to safeguard faith as having a flame of fire in the palm [of one's hand]. (*Ibn-e-Majah, vol. 4, p. 365, Hadees 4014 slightly amended with amendments*) I.e. the way placing a flame of fire in on one's hand is difficult, in the same way, preserving faith would also be difficult.

We have come to develop a mindset that we are born in a Muslim household, given a Muslim name, so now we can have the company of anyone whom we want, listen to whomsoever we want to and utter such nonsensical statements, 'Listen to all but do as your heart pleases.' Whereas, since we do not know of the true Islam and the true beliefs, then how can we listen to everyone and have the company of everyone?

Adopt the company of only those scholars who are the true devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and their beliefs are hundred percent correct. Meaning that their beliefs should not possess any weakness in regards to the Prophets عَلَيْهِمُ السَّلَام, Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَان and the Sahabah عَلَيْهِمُ الرِّضْوَان, and neither

should they have an ounce of disrespect for any of the blessed companion. Moreover, he who observes slightest disrespect regarding any of the companion is of no use to us. Therefore, forget about him, save yourself from his company and let alone listening to him, do not even look at him. This advice of mine is provision to safeguard your faith. If you feel enraged by my words, then you should realise that you are ruining your own self with your own hands. Remember! I am safeguarding your faith solely because I am a minor servant of Islam, otherwise, I do not get any financial incentive for this. I am frightened of a bad end. I am also worried of the safeguarding of my faith. Allah Almighty knows what would happen to me. Everyone should be scared of a bad end. For this, we should pray ourselves and ask others to also pray for us. Nevertheless, if you lead a good life and read only the books of the devotees of the Prophet ﷺ, then *إِنْ شَاءَ اللَّهُ* all will be well. On the other hand, if you read literature from the internet or various other sources, then your faith will get destroyed even before you realise it, because it is possible that you develop a wrong concept in your mind which destroys your faith.

'Attar hay Iman ki hifazat ka suwali

Khali nahin jaye ga yeh Darbar-e-Nabi say

(Wasail-e-Bakhshish, p. 406)

How is it to recite Tasbih during Madani Muzakarah?

Question: During congregational Madani Muzakarah, the

elderly often recite Tasbih. How can we explain them?

Answer: The elderly people who generally do this won't even understand what is being said in the Madani Muzakarah. Obviously, whoever recites Tasbih during the Madani Muzakarah won't be able to listen to the Madani Muzakarah either, hence, he can fall prey to misunderstanding. There is a huge risk of misinterpreting Halal as Haraam and Haraam as Halal. Furthermore, there is at times discussion on faith and disbelief in the Madani Muzakarah. On such occasion, one should only listen carefully rather than reading anything. During the Madani Muzakarah, some people signal at one another saying 'listen! What is being said?' Doing this can also cause misunderstanding, hence, one should also avoid gestures. Remember! If someone is coming or going, do not address him either, and do not call out for them to sit down as this can also lead to misunderstanding at times.

In paradise, would women behold Allah Almighty?

Question: In paradise, would women also behold Allah Almighty?

Answer: Absolutely they will.¹

¹ Blessings of paradise are common for men and women; palaces, garments, foods, fragrances, etc. However, there is a difference of opinion regarding

Bring 5 Mann¹ sweets to the engagement!

Question: If the bride's side of family says to the groom's side of family, 'Bring 5 Mann sweets to the engagement,' then what should the groom's family do if they cannot bear the expense? Moreover, what does the Shari'ah say regarding such customs?

Answer: At some places, like in the Memon community, it is the bride's family who faces this issue and in some communities, it is the groom's family who faces the same predicament. However, neither 5 Mann sweets should be demanded nor 5 kilos. Because the person who gives the sweets does so because if he does not do so, then the marriage will be called off, or the in-laws will distress their son or daughter in future, or the intention behind it is to protect oneself against the evil of the other person that in case we do not give it, then they will call us stingy. They will say different kinds of things about us and spread hearsay to belittle us. Remember! Giving sweets or anything for this reason will be deemed as bribery. (*Fatawa Razawiyyah, vol. 12, pp. 257-258 Summarised*) The one who receives it will be a sinner. Whereas, since the one who gives it does so with the intention of remaining safe from evil or to

beholding Allah Almighty. The authentic opinion is that both (men and women) will (behold Allah Almighty). (*Fatawa Ahl-e-Sunnat silsilah number 7, p. 24*)

¹ 1 Mann = 40 KG

protect his honour, hence, the ruling of being sinful will not apply to him. (*Fatawa Razawiyyah, vol. 17, p. 300 derived from*)

Reason for delay in wedding ceremony and its solution

Question: On the wedding card, the time that is written for serving of food does not coincide with when the food is actually served. Does this fall in the category of lying?

Answer: When people do not arrive (on time), then who shall they feed? Generally, people do not come on time, which is why the food is served late. People have developed a mindset that if the card says 10 o'clock on it, then the food will not be served before 11 o'clock. If we go by the time stated on the card, then we will be stuck in the wedding hall for a lot longer. Hence, it is for this reason that people have made such a habit of not attending on time and reforming them has become very difficult.

If welfare institutions educate their respective communities on this issue, then there is a possibility of finding a solution. Otherwise, simply passing a law is not sufficient, as the law would just be on record, no one will even remember whether such a law was legislated or not. In fact, the lawmakers will also forget about it. It is better that a department is formed for this who should try to resolve all these matters. For instance, there are three weddings this month in our community. The members of this department should go to the attendees of

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both, bride's family and groom's family, and respectfully explain them on the arrival timings for the groom. The bride's family should also reassure them that the food will be available in the hall before the arrival of the groom's family and we won't make them wait. Like this, if welfare institutions take the initiative, then many other welfare institutions would also follow them which would bring some improvement to the system. Mere lip service, arguing and debating for hours and showing unwanted sympathy will bear no fruit.

Was Ghaus ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ a Mufti also?

Question: Was Ghaus ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ a Mufti also?

Answer: Ghaus ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was Mujtahid-e-Mutlaq¹, i.e. the true Mufti. Only a Mujtahid is a true Mufti; the Muftis now a days are called 'Muftiyan-e-Naaqil', i.e. they issue a Fatawa for us from what the Mujtahideen have stated. (*Ilm-o-Hikmat kay 25 Madani phool, pp. 41-42*)

Book comprising of Malfuzaat [sayings] of Ghaus-ul-A'zam

Question: Do we find books comprising of the sayings of

¹ He رَحْمَةُ اللَّهِ عَلَيْهِ was always a Hanbali. Later on, when he attained the station of 'Ijtihad-e-Mutlaq' by reaching 'Ain-ush-Shari'a-til-Kubra and saw the Hanbali school of Fiqh getting weaker, then he issued a Fatawa accordingly that all these four (schools of Fiqh) are as the pillars of Deen and he is revivalist of Deen. He رَحْمَةُ اللَّهِ عَلَيْهِ strengthened whichever pillar he saw to be falling weak among people. (*Fatawa Razawiyah, vol. 26, p. 433*)

Ghaus ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ in this day and age too? If we do, can we trust them?

Answer: What is the reason for not trusting them? The book of Ghaus ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, 'Futooh-ul-Ghayb', is very famous. This book has been translated into many languages and Shaykh Abdul Haq Muhaddis-e-Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ has also written a commentary of this book which is available with Urdu translation. Remember that we should only buy the translation of a true devotee of Ghaus ul-A'zam.¹

Disabled child starts to walk (Saintly miracle)

Question: Please mention any Saintly miracle of Ghaus ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ.²

Answer: Once, such people who possessed corrupt beliefs regarding the Saints of Allah Almighty presented themselves in the court of Ghaus ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ with two baskets. They asked him: 'What is in both these baskets?' Ghaus ul-A'zam

¹ 'Futooh-ul-Ghayb' is an excellent book of Sayyiduna Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ on Tasawwuf [mysticism]. In this book, he رَحْمَةُ اللَّهِ عَلَيْهِ has also mentioned the interesting points he acquired through his *Kashf* and *Mujahidas*. The seal of Muhaddiseen, Shaykh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ has also written its commentary in the Persian language, namely '*Miftah-ul-Futooh Sharh Futooh-ul-Ghayb*'.

² This question has been put in by the department 'Faizan-e-Madani Muzakarah', whereas, the answer is provided by Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتُكُمْ الْعَالِيَةِ (Department Faizan-e-Madani Muzakarah)

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رَحْمَةُ اللَّهِ عَلَيْهِ moved off his seat, placed one of his hand on the basket and said: 'There is an unhealthy child in this one.' Then, he رَحْمَةُ اللَّهِ عَلَيْهِ commanded his son, Sayyiduna 'Abdul Razzaq رَحْمَةُ اللَّهِ عَلَيْهِ, to open the basket. When the basket was opened, indeed, inside was an unwell child who was disabled. He رَحْمَةُ اللَّهِ عَلَيْهِ held him and said: 'قُمْ بِأَذْنِ اللَّهِ' 'By the command of Allah Almighty, arise.' So, he stood up. He رَحْمَةُ اللَّهِ عَلَيْهِ then placed his hand on the other basket and said: 'There is a healthy child in this basket.' At that point, he commanded for the basket to be opened. As soon as the basket was opened, there was actually a healthy child present in the basket, who came out and started to walk. After witnessing this Sainly miracle, those people repented from their ill beliefs. (*Bahjat-ul-Asrar, p. 124*)

From this narration, we learn that:

- ❖ The friends of Allah Almighty possess great grandeur.
- ❖ Allah Almighty has bestowed them with such powers that they can tell what is inside a closed basket without opening it.
- ❖ Whenever they want, they can cure the sick with the bestowment of Allah Almighty.

- ❖ The person who holds corrupt belief towards the saints of Allah Almighty is an extremely wicked person. May Allah Almighty save us from such corrupt beliefs. **أَمِين**

What is kindness?

Question: What is kindness? Moreover, are we rewarded for it?

Answer: Kindness or sympathy means to sympathise with people or be merciful to them and not to oppress them. Whosoever shows mercy to another for the pleasure of Allah Almighty will be rewarded and Allah Almighty will be merciful to him¹. If we truly develop the sense of mercy in us for our Muslim brothers, then our society would become absolutely reformed. Today, it has become normal for nearly every household to have an onslaught of abuse, quarrelling and fighting, degrading one another, passing inappropriate remarks to each other and distressing one another. People are bothered about only themselves, and are busy in talking ill of one another. This way, every second person is harming one person or the other. It is for this reason that there is no peace

¹ Sayyiduna Abdullah Bin 'Amr رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Rahman عَزَّ وَجَلَّ showers mercy upon those who are merciful (to others). Be merciful to those on the earth, the Owner of the kingdom of the heavens will shower mercy upon you.' (Tirmizi, vol. 3, p. 371, Hadees 1931)

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in homes, no harmony in neighbourhoods and no unity in cities.

How is it to barbeque locusts alive?

Question: Some people pierce alive locusts on skewers and cook them. How is it for them to do so?

Answer: Even witnessing such a scene would make a person's body shiver. I don't know how can some people agree to do this. Such people should poke themselves with a needle and see if they can bear the pain. Imagine the pain the poor locusts would go through by being pierced alive through skewers! Locust being halal doesn't mean that it should be cooked in a painful way. A different method of cooking can also be adopted, e.g. you can wait for them to die, or find a way to cook them after they are dead. Remember! There is permission in a Hadees to eat a locust.¹

How should a student be?

Question: How should a student be?

Answer: A student should always keep his aim, 'attaining the pleasure of Allah Almighty', in view. He should refrain from

¹ The Holy Prophet ﷺ has stated: 'Two dead animals and two bloods are Halal for us. The two dead (animals) are fish and locust, and the two bloods are liver and spleen.' (*Ibn-e-Majah, vol. 4, p. 32, Hadees 314*)

wasting time, he should practise good manners, and he should protect his tongue, eyes and heart. He should avoid asking from others, i.e. avoid asking people for money. For the sake of seeking knowledge, he can ask questions to the teacher. He should be humble, i.e. not to consider himself to be something. He should stay away from the greed of wealth. He should be eager for [acquiring] knowledge. He should respect his Spiritual guide, teacher and parents. He should be punctual upon the timings of his Madrasah. He should take care of the rights of class peers, i.e. be mindful of the rights of the fellow student who sits by him, because this would make him his neighbour. He has rights, and on the day of Judgement, one will be questioned on whether he fulfilled his neighbour's rights or violated them. Therefore, he should not become painful for him, rather, help him when needed as fellow students help each other in studies. He should observe patience in the face of calamities, he should have passion for worship, and he should invite others to righteousness. These are a few points for students that I have summarised and simplified from Maktabah-tul-Madinah's book '*Kamyaab Taalib-e-Ilm kon?*'¹

¹ '*Kamyaab Taalib-e-Ilm kon?*' is an excellent and comprehensive book of Maktaba-tul-Madinah comprising of 63 pages. An effort has been made to address all those matters that are related to a student. For example, what should be the intention to acquire knowledge? How should we study the chapters? How should we memorise the lesson? What should be the state of our relationship with our teachers, administration of the Jami'ah and our parents? Reading this book is extremely beneficial for all the students in general, and in particular, the students

Rulings regarding whistling whistle

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whistling and clapping.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مَكَاءً وَتَصْدِيَةً^ط

And their prayer near the Ka'bah is nothing but whistling and clapping.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, verse 35)

The companion (who is also the) son of a companion, the Paradise dweller (who is also the) son of a Paradise dweller, Sayyiduna Abdullah Bin Abbas رَضِيَ اللَّهُ عَنْهُمَا states: "The non-believers of Quraysh would perform the Tawaf of the Holy Ka'bah naked, where they would clap and whistle. This action of theirs was either due to their evil belief that whistling and clapping is a worship, or it was due to their mischievousness to cause nuisance to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his Salah through creating noise. (Tafseer-e-Kabeer, Surah Al-Anfaal under the verse, 35, vol. 5, p. 481)

acquiring Islamic knowledge. (The department 'Faizan-e-Ameer-e-Ahl-e-Sunnat')

An easy way to plant tree in paradise

(Once,) the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was going somewhere. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw that Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ was planting a tree. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him: 'What are you doing?' Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ replied: 'I am planting a tree.' To which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: 'Shall I tell you the way of planting an excellent tree? By (the virtue of) reciting 'سُبْحَانَ اللهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ', a tree will get planted for every word in Paradise.

(Sunan-e-Ibn-e-Majah, vol. 4, p. 252, Hadees 3807)



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